


THE CHRISTIAN

May 28, 1961

99th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

A. Devaney Photo



**Are We Turning Out
Packaged College Graduates?**

By Dean Orlo Strunk, Jr.

NOW!



Pays \$100 Weekly from First Day for Life

NO WAITING PERIODS

NO MEDICAL

TO THE ONE AMERICAN in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstiners Hospitalization Policy, which will pay you \$100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

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be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

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And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, *no limit* on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

Note! Gold Star fits in ideally with the Government Health Plan proposed for folks collecting Social Security! Yes, Gold Star was designed to go along perfectly with Blue Cross; with whatsoever other hospitalization you may already carry; with workmen's compensation; or with any new Federal Government Plan. Gold Star pays you *in addition* to any, or all of these, to help take care of those hundred and one "extra" expenses.

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DR. JAMES DeFOREST MURCH, noted Christian educator, author, editor: "Your provision of lower insurance rates for non-drinkers is a real incentive to sober living and safe driving."



DR. ROSS J. GRIFFETH, president, Northwest Christian College: "I am heartily in favor of any movement that will help to reduce the consumption of alcoholic beverages and enhance the awards that come to those who are total abstainers."



DR. DANIEL A. POLING, noted minister and editor of The Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."



Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

Bank Reference: PEOPLES NATIONAL BANK

This plan offered by
DE MOSS ASSOCIATES, INC.
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"Special Protection for Special People"

Coverage for Non-Drinkers ONLY!!

to Readers of THE CHRISTIAN EXAMINATIONS • NO AGE LIMIT • NO SALESMEN

For Proof of Service and Reliability,
Read These Letters:

Rev. E. J. Peters, *South Bend, Indiana*—"I will be 67 soon. Late in August, I thought some Health and Accident Insurance should be ordered. Then I became hospitalized September 6th for about three weeks. It was a welcome indemnity check that came promptly from your Company!"

Mr. William P. Pringle, *Ash Grove, Missouri*—"This is to say thanks a million for your check. I sure will recommend Gold Star to our friends. You have been so nice to us at this needy time."

Mrs. G. Townes, *Dallas, Texas*—"Thank you ever so much for the check. I am so happy to be one of your policyholders. I've been telling others about what a good policy I thought it was; now I know it is a good policy!"

Helen Pennywitt, *Portsmouth, Ohio*—"Wish to thank you for the prompt attention you gave my claim. Received your check a few days ago, and will recommend your company to any parties that are worthy."

Mildred H. Mayer, *Elgin, Illinois*—"Thank you for your prompt attention to my recent claim. This check will cover those items not covered by other hospitalization insurance."

Mr. Paul B. Bailey, *Hiawatha, Kansas*—"Am very much pleased with my 'Special Protection' and thank you for the check, and for your prompt and courteous handling of the matter."

CHECK THESE REMARKABLE FEATURES:

- ✓ Guaranteed renewable. (Only YOU can cancel)
- ✓ Good in any lawfully operating hospital anywhere in the world!
- ✓ Pays in addition to any other hospital insurance you may carry.
- ✓ All benefits paid directly to you in cash!
- ✓ All claim checks are sent out Airmail Special Delivery!
- ✓ No health examination necessary.
- ✓ No age limit.
- ✓ Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- ✓ No limit on the number of times you can collect.
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- ✓ No policy fees or enrollment fees!
- ✓ Ten-day unconditional money-back guarantee!

ONLY CONDITIONS NOT COVERED:

Pregnancy; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

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- 2 Enclose in an envelope with your first payment.
- 3 Mail to DeMoss Associates, Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

ADDITIONAL BENEFITS

- Pays \$2,000 cash for accidental death.
- Pays \$2,000 cash for loss of one hand, one foot, sight of one eye.
- Pays \$6,000 cash for loss of both eyes, or both hands, or both feet.
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RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

APPLICATION FOR 198-0561

Gold Star Total Abstiners Hospitalization Policy

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: **X**

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays →	\$4.	\$40.
Each adult age 65-100 pays →	6.	60.
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SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

THE GOLD STAR PLAN is underwritten by the following leading companies (depending upon your State of residence):
GUARANTEE TRUST LIFE INSURANCE CO. Chicago Ill.
OLD SECURITY LIFE INSURANCE CO. Kansas City, Mo.
WORLD MUTUAL HEALTH & ACCIDENT INS. CO. OF PENNA. King of Prussia, Pa.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO

DE MOSS ASSOCIATES VALLEY FORGE PENNA.

EXPRESSING LOVE

by Ida F. Killian

A Faith to Live by

A FAMILY in our community anxiously awaited the arrival of a new puppy just old enough to be separated from its mother. Seven-year-old Stevie, soon to have a birthday, asked if the puppy might be his as a birthday gift.

Mother said, "No, there will be something else for your special day. Puppies were made to share."

The lad thought for a moment then looked at his brother and sister, saying, "Debbie can feed him, Dave can take him walking, but I'm going to love him."

Love to the seven-year-old implied fondling and cuddling a tiny dog on his lap. But, are not feeding and walking also ministrations of love? How prone we are to limit this many-sided word to a single facet.

Love for God is expressed not only in hymn singing and testimony but in our attitudes and deeds. Love for one's neighbor is more than verbal. It suggests doing for another anything we would do for ourselves.

Modes of expression are individual as man himself. Sometimes love is spilling precious ointment of unexpected graciousness. It may be opening another's eyes to the assurance of God's presence or sharing our loaves and fishes. Love can help find the lost coin of self-respect or cleanse from leprosy of unclean thinking. It binds hidden wounds and stills raging storms in the sea of distraught minds. Love casts out demons of fear and suspicion. It challenges us to refrain from casting stones of condemnation and urges us to plant seeds of good will.

Everyone has capacities for expressing it. Not a pose for special occasions, it is an indispensable ingredient in recipes for effective living. Let us never minimize another's demonstration but constantly find ways to enlarge our own expression of true love which has its source in God.



THE CHRISTIAN

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TO KNOW
THE LARK

The sheets upon my bed
were etched with pain,
My pillow barely softened
agonies.

And yet my heart leaped up
to hear the rain
Strike hard against the roof
or splash from trees.

I dared not move, my wound
might break and bleed
On flesh and soul a wide,
embedded scars,

But for a little while I did
not grieve
When clouds swept by and
I could glimpse a star.

My hands were weak upon
life's golden bowl,
And yet my spirit rose, I
felt that God

Must know, as I did not, a
higher goal
Awaiting me when I had
kissed the rod.

For who can know how
glorious the lark
Who has not waited for it
through the dark?

by Enola Chamberlin

A JOURNAL OF NEWS AND OPINION

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By George F. MacLeod

the church's concern for man

GOD became man that man might become God. So declared an early father of the Church. God became man that man might become God—that and no less than that is the Church's concern for man. The Church, by its obedience exists to make men God.

It is written in the Law that you are God's—so declared Jesus himself, and, he added, the Law cannot be broken. Men are God's. *Capax divinitatis*. Capable of reaching zenith. No less is man's destiny. And it is a destiny that only the Church can achieve for man.

What then is the Church? Is it a human society pledged to good causes? Is it the creation of men to foster international relations such as the United Nations Assembly? Is it (commendable though that would be) a human society devoted to noble ends? It is not.

Is it a spiritual society to elevate man above his manhood? When I was in the United States I heard the phrase "extractionist salvation." For a moment I thought it was concerned with

saving the soul of a dentist. But no. What they meant (and they were critical of it) was the idea that the Church somehow exists to extract men from society and so set them on the ladder that leads each soul to everlasting life. A spiritual society to elevate man above his manhood. However worthy that effort might be, the Church is not a spiritual society.

What is the Church, if, by its obedience, it is to be capable of making man reach his zenith? It is what Jesus said it was. His continuing body on earth. His continuing body, I say. What does it mean?

You remember the first man with whom God was concerned. You remember how in the Book of Genesis there was a garden and a tree; a river and a man. You remember how Adam fell into a deep sleep and from his rib a bone was taken. Eve, the bride of Adam, was made from a bone in his side. Thus Adam could say of Eve, "she is bone of my bone and flesh of my flesh."

What a strange archaic story!

But is it so archaic? Come now, not to Genesis but to the gospel. Come to Calvary, where also there was a garden and a tree; a river and a man; Christ Jesus, the new Adam. You remember how, on the Cross tree, Jesus fell into the sleep of death. And a soldier took a spear and pierced his side. And from his side came blood and water. Any doctor will confirm that, at the physiological level, it meant his heart was broken.

There flowed out a river; blood is the symbol of communion, water is the symbol of baptism. The two sacraments of the Church. From the side of the new Adam, there flowed the Church; the bride of Christ . . . out from his broken heart!

Spirit of his spirit? Yes. But not just that. The mystic body of his Church; bone of his bone and flesh of his flesh! This is the Church; going out into all the world, bone of his bone, flesh of his flesh; substance of his substance.

You remember Masfield's poem of the Crucifixion. He makes Longinus (the Roman Centurion who watched Christ die) say, "So they have killed you, have they? Well, so out into all the world; nothing can stop you now."

What have we established so far? That man is capable of the divine. But only the Church by its obedience can bring man home. Not as a human society; not even as a spiritual society;

Sir George MacLeod, founder of the famed Iona Community, a settlement located on an island in the Inner Hebrides, has become known throughout the world for his leadership in the community-run summer camps on Iona. Former moderator of the Church of Scotland, Dr. MacLeod spoke at the World Convention of Churches of Christ (Disciples) August 4, 1960. This article is adapted from his address to that gathering.

but as a substantial society—bone of his bone, flesh of his flesh, the bride of Christ. Of course, if the Church is to be a substantial church it will not be a perfectionist church.

You remember the daring figure of speech used by Bernanos, the great French Roman Catholic, fierce critic of his church because he loved her so. He compares the Church to the farmer's wife. Christ is the husbandman and the Church is his wife. He describes a French farm that he had known. The farmyard was never too tidy; the farm kitchen never too neat. The farmer's wife was never done; at six she was getting breakfast for the workers; at seven she was packing the children off to school; and at eight her husband came in for a hearty breakfast. In the morning the milk pails had to be scalded and a heavy midday dinner provided for the men. In the afternoon there was darning to be done and then a square meal for the children home from school. At six all the men needed feeding and in the evening there was that letter to be written to the oldest son on conscript service in Algeria. Bed early before it all started over again.

So the farmyard never seemed too tidy; nor the kitchen too neat. But two years later he visited the farm again. The farmyard was a quagmire, the kitchen was a chaos. The children were crying, the laborers were quarrelling, the farmer was broken-hearted and drinking too much. What had happened? The farmer's wife was dead!

I am merely saying that if the Church is to be a substantial church, it will never seem to be perfect. Its work is never finished; nothing is ever quite tidy. There is plenty to criticize. But if the bride of Christ is doing her job—there is concern for men. Take away the Church and the field of the world runs hopelessly to seed. *Such then is the vision of the Church in its concern for men that they may be God's. That man's destiny may be fulfilled.*

But we had better lower our sights. Where there is no vision the people perish; and we have glimpsed the vision. But there are plenty of you repeating the other text; "the eyes of the fool are on the ends of the earth." The eyes of the fool are on the vision of what the Church should be.

What about lowering our sights a bit and taking a bead on the real situation of our world? What about moving from vision to vexation; from man's destiny (however grand) and looking for a moment at the dereliction of modern man? So let's look at our seeming vexation. The world has gone materialist good and proper, heedless of the vision of the Church. Let's look steady at that for a moment. It has all happened so quickly.

I know a pew in a Scottish church where, on a lucky Sunday, four generations sit. There is a great-grandfather, hale and hearty, in his eighties. There is a grandfather, active in his sixties. There is father, hard-working in his forties. And there is Andrew, just turned twenty. What a revolution in church intensity is represented by that pew. Not because of its importance but, for the sake of brevity, let's take Sunday golf. Great-grandfather? Why the very thought of it is almost a blasphemy. Grandfather, well, he never held with it; his father saw to that. But what of father in his forties, well, he still goes to church. Sometimes he wonders why he has not got the guts to go playing with Andrew (guts is a Chaucerian word!) every decent summer Sunday. And Andrew? Never darkens a church door in summer, save when it rains and the golf greens are too sticky.

Declension? From spirituality to materialism? At first sight, yes. But hold a moment. Great-grandfather was spiritual alright; but how far was he extractionist from real concern for men. When he was young, you know, he knew the catechism backwards. But even while he recited it men in the slums of

Edinburgh and Chicago were in durance vile.

I met an old mason in his eighties only last week. To do all the stone building of a cottage he and his mate got £8—\$25. \$12 (£4) each to build all the walls of a cottage. Durance vile. And not a word from the *unco guid*.

Eighty years ago, again Colonialism was rampant. Belgians in the Congo flogged the lot and pious great-grandfather said nowt. He was too busy going to church. Concern for man? Not today! Faithless Andrew runs a boys' club three nights a week and his father in his forties keeps all of its accounts. Faithless Andrew carries round petitions about the horrors of the bomb; determined that it shall not fall, even on a Russian. Is it really, from spirituality to concern for man? Concern for man, that is, outside the Church?

Put it in another way. Glasgow Cathedral lies in a hollow beneath the great Royal Infirmary. In great-grandfather's day, that Royal Infirmary comprised two large mansion houses with a covered way between. The whole hospital could be placed four times within the spiritual cathedral that lay below. And the average death rate was around the forties. Today... that Royal Infirmary covers about six acres and stands eight stories high. Comfortably you could take Glasgow Cathedral four times over and get it lost in the tremendous structure that is the central Glasgow hospital today. And the average death rate is around the sixties.

Is it advance or retrogression? Is it really from spirituality to materialism? Or (if you want it bluntly) would you like to go back to spirituality? To Sunday primness? To catechisms rather than the removal of carcinomas? Here is our confusion, isn't it, somewhere here, in our subject—the Church's concern for man. What is the way out? In a sentence I believe it to be a return to a substantial church

(Continued on page 19.)

Editorials

The Long, Hard Pull

PENTECOST reminds us that Christianity was spread throughout the Mediterranean world in short order because nearly three thousand people went home from Jerusalem with a new center of faith—Jesus Christ. Wouldn't it be interesting if we had as much information about the life and work of these people as we do about the journeys of Paul and the congregations which he established?

From those days until now, both kinds of missionary endeavor have been pursued. Some Christians have settled down to a lifetime of service in their own, or in an alien, community. Others have gone from place to place, planting for others to water. In both types of work God gives the increase, if there is, indeed, any increase.

Our own brotherhood, now working as a number of more or less sympathetic, but separate, movements, still employs both techniques in the spread of the gospel. Those of us who carry on a co-operative work through The United Christian Missionary Society have emphasized the permanent mission establishment, with succeeding missionaries, even succeeding generations, carrying on in the same spot, and enlarging the existing program while beginning new work elsewhere.

Others have stressed the necessity for "spreading the gospel" in the sense that one man ought to keep on the move, letting as many people as possible have the opportunity to hear the word of God. Then, there are combinations of the two methods. There are examples of settled mission programs that were first chosen almost at random by an individual without any responsibility to anyone for his daily or yearly movement.

We receive quite a steady stream of inquiries asking about these various ways of doing the pioneer work in places where the Pentecost winds have not yet blown. Therefore, we want to share the views of Reuel Lemmons, editor of *Firm Foundation*, on the matter. As a member of the Church of Christ, he is representative of a group which has stressed the belief that organized missionary work, societies, cooperation of local churches in overseeing mission property and holding title to it, are all unscriptural ways of carrying out the Great Commission.

The normal method of the Churches of Christ has been for a young man to feel the call to mission work outside his homeland, marry, secure the "unofficial" endorsement of the elders of a church, choose a country, and then travel the U. S. making

speeches wherever he can get an invitation until he has collected enough money to get to his chosen land. Then begins the distasteful but necessary public relations job with American churches, literally begging for continued support of a work he decided to undertake without any advice or control from others. Many of our "instrumental music" churches have found themselves in the same pattern. More than one of our acquaintances has been able to do no more than collect enough money in his American travels to support his family and has given up the hope of reaching a mission field.

These and other facts seem to be in Mr. Lemmons' mind as he writes,

"It is high time we take a new and hard look at 'our mission program.' We have spent, and are spending, vast amounts of money for the results we are getting. No one knows this better than the missionaries themselves, who have had to raise the money and stretch it over so many needs. . . .

"Why do we expect to succeed? We are almost totally lacking when it comes to a sense of urgency geared to the crisis of our times! We must be cajoled into contributing a small amount, even so small, to the 'travel fund' of some brother who has a personal interest in going to some 'mission field.' We spend almost as much in senseless expense of 'gathering support' as the support amounts to. We used to indict the missionary society because it took so much 'to grease the wheels' of the machine and so little of the funds got to the field. Now our 'grease' goes into the wheels of the missionary's car rather than the central office of some missionary society, but it takes fully as much 'grease.' . . .

"We would not disparage any effort now being put forth, nor would we criticize a single effort of the past, but from these we should learn lessons."

The Christian gospel is glorious to us, more so than we exemplify in our efforts to spread it. A quick glance at Africa and Asia today leaves the image of a long, hard pull before Christ wins these continents. Neither would we criticize those who have gone before or any consecrated laborer today. We do rejoice that we are part of a group which sees the total enterprise—choice of mission, choice of missionary, type of program, and support—as a cooperative responsibility of the Christian Churches.



By Orlo Strunk, Jr.

Are We Using Assembly Line Tactics on the Campus Today?

Are We Turning Out Packaged College Graduates?

SOME of us can still remember the corner grocery where we could ask our friendly butcher to cut us a sirloin tip roast somewhere between six and seven pounds. Today that same butcher is sawing government inspected steaks by the thousands on a semi-silent band saw, running them through an automatic packaging machine, and artistically stacking them for our selection or confusion.

We may marvel at the fine sanitation of this elaborate process, but some of us still have a lingering desire for a bit more individuality and uniqueness in our selection of cuts.

However—nostalgic reflection—usually classified as “oldfogginess”—is hardly a popular pastime these days, let alone a creative one. For the packaged products, whether meat, houses, or toys, are here to stay; and most of us like the comfort and convenience which accompanies them.

But whether we can tolerate the possibility that our colleges and universities are processing our youth in the same way the supermarket processes its products seems quite another matter.

Yet there are indications which would lead us to believe that many of our American institutions of higher education are producing packaged college graduates, neatly wrapped, carefully inspected, properly priced, and sanitary through and through.

The visitor to a college or university campus these days may find college administrators using the same vocabulary as industrial tycoons. These educational executives refer to the college's buildings and classrooms as their “plant” and the students as “units.” Some administrative charts—themselves a shadow of an industrial orientation—show the various functions of the institution in terms of finance, production, and sales.

Faculty talk about “wage scales” and “fringe benefits” and “executive-employee” relationships. Even students discuss “credits” in a trial-balance fashion.

Dr. Strunk, is dean of West Virginia Wesleyan College, Buckhannon, West Virginia.

No matter what college you visit you are apt to find crowded conditions, spontaneously resulting in cafeteria lines in place of “family style” eating, appointment books and resolute secretaries in place of an “open-door policy,” and standardized machine-scored evaluation instead of the personal and more subtle contacts between students and teachers.

Even more depressing is the awful possibility—sensed at times when you talk with college seniors—that the end “products” of these college innovations are duplicates, copies, carbons. It is not only that the long line of black-gowned baccalaureates at commencement look alike, but they often seem to talk alike, think alike, and give approximately the same answers to the same list of questions.

After spending a decade interviewing American university students, one educator recently concluded: “College kids today—unlike their fathers before them or their cousins in other countries—are ‘playing it cool’ and conservative.”

How does such a packaged product come into existence?

Mostly through pragmatic necessity, the breeder of superficiality. Bigness, our American demigod, has its tentacles firmly interwoven through modern colleges and universities. The large universities are growing larger, and the small colleges frequently ape the big universities.

The reason for the tremendous growth of educational institutions can be seen in terms of the population explosion, including the avalanche of World War II babies. Though this helps explain the bigness propensity, it does not fully account for the packaged graduate. For frequently it is possible to find the “sirloin tip roast somewhere between six and seven pounds” in the very large university and not in the small liberal arts college.

Bigness, despite its obvious tendency to produce the packaged college student, is not the sole culprit. Rather, there is a constellation of attitudes, internalized by our general culture and spilled over into our educational institutions. These propensities can be identified succinctly in terms of advice fre-

quently communicated to college students, either directly or indirectly:

Respect the intellectual, but not too much. You are just as apt to find a current of anti-intellectualism on the modern college campus as you are in the back room of Joe's Pool Hall. It may be hidden by lip service and tired clichés, but dig deep enough and you'll find it, all the way from the college president harassed by athletic-minded alumni to the custodian who smiles at the "odd" professors peopling the campus.

Always be cautious and unemotional. A culture intoxicated with scienticism is bound to stress "objectivity." Unfortunately, scientific detachment filters into the rest of life, including interpersonal relationships. Even top administrators and faculty persons often view enthusiasm with aloof contempt, speaking instead of "sophisticated professionalism." The inevitable result is an army of dehydrated shells, sometimes attractive on the outside, but thoroughly dead within.

Be pleasant at any cost. Again under the guise that a well-educated person is supposed to be reserved and deliberate, colleges often cut the vibrant roots of dynamic and radical spirits. They seem to forget the psychological fact that the act may determine the personality as well as the personality determining the act. Act dead long enough and for all practical purposes you'll be dead.

Value those things that most people value. Sociologists have shown with amazing clarity that the tendency toward conformity in America is a cultural fact. It is natural for such a tendency to flow over into the academic community. When colleges and universities reward conformity, punishing and even ostracizing individualistic programs, they merely help create an unimaginative population.

It is doubtful whether any college, large or small, deliberately sets out to emphasize and carry out a program based on these four propositions. It just simply happens, because these attitudes fit so nicely into the contemporary scheme of things. And no one, including educational administrators, wants to rock the boat. Colleges, like people, often seek the path of least resistance.

If colleges and universities are in the business of turning out packaged graduates, labeled Pleasantly Practical, Consistently Non-committed, and Delightfully Conformed, what, if anything, can be done about it?

Institutions can change, of course. Vital and imaginative leadership might help. Certainly there are some indications that more and more educators are standing off and doing some serious and deep examining, instead of being caught in the avalanche of "progress." Institutions fortunate enough to have this kind of leadership will be making changes in the years ahead. Already some have started.

But one of the most powerful tools for combating the packaging fad is the "product" itself, the "raw material" of the process. You can't package a live, healthy, vibrant, determined heifer with a single-minded purpose! Unlike the doomed pork chops and the sirloin steaks, students can resist and assert themselves. History is filled with illustrations of the way in which creative and vigorous students literally have changed university policies.

This isn't a plea for the troublemaker, but for the creative radical—especially the Christian who has thoroughly internalized his faith. The young Christian who has invested himself in the great ideas and ideals of his religion, completely and intelligently committed to those purposes set forth by his Lord, can make an impact on any college campus, big or small, state or private.

For it must be remembered that students have an impact on educational institutions just as surely as colleges and universities influence students. Christian homes, still the dominant anvils of Christian character, must send more and more committed youth to the colleges and universities—to be educated, of course, but also to witness!

A college dean once said, "The most important thing that can happen to any student is to be properly confronted with the Christian faith." It is equally true to say that the most important thing that can happen to any educational institution is to be confronted by a legion of committed Christian students.

THIS HERITAGE

by Mary E. Richardson

They are not dead, who leave us this great heritage of remembered joy . . .
They still live in our hearts, in the happiness we knew, in the dreams we shared—
They still breathe in the lingering fragrance windblown from their favorite flowers—
They still smile in moonlight's silver and laugh in sunlight's sparkling gold—
They still speak in the echoes of words we've heard them say again and again and again—
They still move in the rhythm of waving grasses, in the dance of tossing branches.

They are not dead: Their memory is warm in our heart, comfort in our sorrow.
They are not apart from us, but a part of us . . .
For love is eternal: And those we love shall be with us through all Eternity.

Boomerang!

by Paul L. Moore

SOMETIME in the dim past a native of Australia fashioned a curved club which, when thrown properly, returned near the spot from which it was sent in flight. In that ancient day this crude weapon was a practical means for quieting a noisy enemy, and for killing the noon-day dinner.

There was then, and there remains now, a serious danger in the use of this instrument: it has the power to come back and do harm to the user. The boomerang may boomerang!

An unusual thing occurred off Falmouth, England, in July of 1956. According to a Reuter's news dispatch, members of the Royal Navy were preparing for diving operations when a shark was noticed. Not interested in adding the hazards of a hungry shark to an already dangerous occupation, the four men in the dinghy decided to link charges of high explosive and blast this potential man-eater out of existence.

Two pounds of explosive were made ready and thrown at the rapacious enemy. This ought to be enough to scare it away if not dispose of it forever. The situation looked favorable for anticipated results. But the shark did the unexpected! When the line linking the explosives became tangled about the dull-grey monster, it charged the small boat, and the blast killed two men.

Mr. Moore is minister of Church of Christ, Sidney, Ohio.

This operation boomeranged! How often we take aim at our enemies and hit ourselves!

The weapons we use have a way of coming back to hurt us!

In wartime the free nation may "black-out" areas of freedom for national defense. Freedom of speech, freedom of the press, and allied freedoms, including freedom of thought, may be curtailed. Then, when the war ends, the freedoms which were once enjoyed are not quite what they were before. Men may still be free, but not quite so free. In a way hard to fathom or describe, freedom is less. Yet, it was for freedom that the battles were fought!

Operation Freedom boomeranged!

Or take something closer to home, something easier to see and understand—gossip. In the close competition for power, for office, for influence, for social position, and a higher standard of living, gossip becomes a handy weapon. It is capable of destroying a competitor for life's valued possessions, tangible and intangible. It can ruin a man's

chances for winning an office; it can decimate a businessman's customers; it can cause a foreman to be fired; it can keep a minister's congregation away from church.

Yet, evil words flung into the air have a way of coming back to the place, to the person from whom they went forth. Meanness has a way of attracting meanness, and evil invites evil. What was planned to harm one's neighbor may indeed harm him, but in the process a terrible damage is inflicted on oneself.

Operation Gossip boomerangs!

Jesus preached and practiced love: God's law for living. And when he said: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you," he added, "And as you wish that men would do to you, do so to them." (Luke 6:27-28; 31.) He was convinced that love comes back to bless those who give it.

You and I face the question: What do we want to come boomeranging back at us? A blessing or a curse?

A TOUCH OF BEAUTY

A bleak day will have a touch of beauty,
If you smile.

A barren yard is brightened by a bloom;
It takes a while.

But you'll find pleasure in the cheery duty
Of filling days with a touch of beauty.

by Kay Cammer



Sex Education Urged For the Sunday School

600 Attend Conference On Church and Family

GREEN LAKE, WIS.—Protestant churches were urged by a doctor here to include comprehensive sex education as part of their Sunday school curriculum for children from the time of puberty.

This was one of the many suggestions presented to some 600 delegates attending the first North American Conference on Church and Family life held here April 30-May 5.

Dr. Mary Steichen Calderone of New York, medical director of the Planned Parenthood Federation of America, said this continuing instruction should acquaint teen-agers with such subjects as prostitution, abortion, venereal disease, homosexuality and premarital sexual relations.

The conference was sponsored by the National Council of Churches in the U. S. and the Canadian Council of Churches.

Stressing the sacredness of marriage and the need for "Christian teaching regarding sex," Dr. Calderone noted that "religious leaders have begun to do a great job in

pastoral counseling—premarital and postmarital."

"But this," she said, "is too late. It must be started in the earliest relationship of the child and the church, with a curriculum that is thoroughly planned and thoroughly sound and leaves no stone unturned. When the sexual act is given the blessing of the church during the marriage ceremony, this should be the culmination of a long, constructive building process in knowledge and attitudes carried on by the church itself."

Representatives of Christian Churches in attendance at the conference included: Miss Fannie Bennett, Indianapolis, Ind.; Mrs. Lloyd V. Channels, Danville, Ky.; Miss Camie Bloom, Indianapolis, Ind.; James D. Conner, Oklahoma City,

Okla.; Byron F. Howlett, Guelph, Ontario, Canada; Earl N. Kragness, Oklahoma City, Okla.; Mr. and Mrs. Boyd A. Hughes, Indianapolis, Ind.; E. Lee Neal, St. Louis, Mo.; Charles C. Mills, Indianapolis, Ind.; Mr. and Mrs. Ernest H. Smith, Jackson Heights, N. Y.; Charles C. Spangler, Coshocton, Ohio; Mr. and Mrs. Jerry L. Thompson, Oklahoma City, Okla.; and Kenneth S. Wills, Toronto, Canada.

2,000 Young People Expected to Attend

Ecumenical Youth Assembly, Aug. 12-23

NEW YORK CITY—One of the most inclusive gatherings of Christian young people ever planned for North America will take place at Ann Arbor, Mich., Aug. 16-23.

More than 2,000 youth will participate in the North American Ecumenical Youth Assembly on the campus of the University of Michigan.

The assembly is a gathering of young leaders from approximately 40 different communions in Canada and the United States. It is one of a series of regional ecumenical conferences being held around the world. The European Ecumenical Youth Assembly in Lausanne, Switzerland, last August was the first.

They will come together to discuss what it means to be "Entrusted with the Message of Reconciliation" in "this place and at this moment in history." The assembly is being held for the purpose of study and encounter. No legislative sessions of any kind are being planned.

The International Christian Youth Fellowship Commission of Christian Churches (Disciples of Christ), Camie Bloom, president, will be one of the 15 youth groups that will meet simultaneously. In this unique feature of the assembly, the denominational groups will hold their annual planning sessions in the afternoons and participate in the morning and evening sessions of the assembly.

Sponsors of the event are the youth departments of the World Council of Churches and of the World Council of Christian Education, the Committee on Young People's Work of the Canadian Council of Churches, and the United Christian Youth Movement of the National Council of Churches of Christ in the U.S.A.



—RNS Photo

CONFERENCE OF CHURCH AND FAMILY LIFE held at Green Lake, Wis., brought together clergymen and specialists in sociology, medicine and family life. Among those present were (from left): Kenneth S. Wills (a Disciple), Toronto, secretary of Christian Education of the Canadian Council of Churches; Mr. and Mrs. David R. Mace, Madison, N. J., co-directors of the American Association of Marriage Counselors; Dr. Mary S. Calderone, New York, medical director, Planned Parenthood Federation of America; and William Genne, director of NCC's Department of Family Life.



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NEWS IN BRIEF

A BAPTIST "FIRST"

ST. PETERSBURG, FLA.—St. Petersburg will be the first place in Florida to have an American Baptist Convention church. Plans call for a new ABC-affiliated church here.

ABORTION BILL

CONCORD, N. H.—A therapeutic abortion bill passed by the New Hampshire legislature failed to muster enough votes to override a veto by Republican Gov. Wesley Powell.

The governor appeared before a joint session of the State Senate and House to give his reasons for objecting to the controversial measure which had been bitterly denounced by Roman Catholics, endorsed in Protestant circles.

The bill would have allowed physicians to halt pregnancies in the first 20 weeks if the expectant mother's life was believed to be in danger.

BIBLE CAMPAIGN

GRAND RAPIDS, MICH.—A nationwide campaign to "Bring the Bible Back to the Heart of America" was approved by the National Association of Evangelicals at its annual convention here.

The drive was planned in February at a national conference of 45 clergymen representing 20 denominations affiliated with the NAE and ten other conservative Protestant bodies, including the Salvation Army, the Church of God (Anderson, Ind.), the Orthodox Presbyterian Church and the Christian Reformed Church.

GRASS ROOTS UNITY

HAMBURG, GERMANY—A German Lutheran leader warned here that the fate of the ecumenical movement will not be decided at the top but at the lowest levels of local cooperation among the various religious bodies.

Bishop Henrich Meyer of Luebeck, chairman of the Lutheran World Federation's Commission for World Mission, spoke at an ecumenical workshop on "Will the Ecumenical Movement Pass Its Test?" He said all large ecumenical conferences are a "dangerous self-deceit"

unless they are paralleled by a mutual approach to the local practical situation at home by the different denominations.

ISRAEL BAPTIST JOURNAL

JERUSALEM—A 16-page monthly called *Hayahad* (Togetherness) has been launched here by the Israel Baptist Convention. Edited by D. Kreider, the publication is Israel's first official Christian church journal in the Hebrew language.

SQUELCHING FREEDOM

MADRID—Parishes in the four Roman Catholic Basque dioceses—Bilbao, San Sebastian, Victoria and Pamplona—have been instructed that their weekly bulletins must be submitted for prior approval by diocesan authorities "until further notice."

The new order was seen linked to a letter last year in which some 340 Basque priests wrote to their bishops complaining of alleged lack of freedom of the press in Spain, violations of civic liberties, and the enforced subservience of the public as a whole to the Franco regime.

SEMINARY MERGER

PASADENA, CALIF.—Winona Lake (Ind.) School of Theology has been merged with Fuller Theological Seminary here and will become the latter's summer school division. Both schools are Conservative Protestant seminaries.

Harold J. Ockenga, president of Fuller, announced that John A. Huffman, former president of the Winona Lake school, will serve as director of Fuller Seminary's summer school division. Dr. Huffman also becomes a trustee of Fuller.

LUTHERAN COMPASSION

DETROIT, MICH.—The National Lutheran Council's annual financial appeal to support a global program of emergency activities topped its goal by raising \$3,999,580 in 1960. Since the first LWA appeal was made in 1939, American Lutherans have now contributed \$61,295,188 to the program of spiritual and physical aid carried on by the NLC to meet needs arising from World War II.

WALDENSIAN ON TOUR

NEW YORK—Ermanno Rostan, moderator of the Waldensian Church of Italy, world's oldest Protestant body dating back to the 12th century, is on a three-month coast-to-coast tour of the United States.

WARSAW TENSIONS

WARSAW—Sharp verbal clashes here between Poland's top Communist leader and the spiritual head of the nation's predominantly Roman Catholic population saw growing Church-State tensions approaching the explosion point.

In a lengthy speech opening the campaign for the April 16 national elections, Wladyslaw Gomulka, First Secretary of the Polish United Workers (Communist) Party, charged that the present bad Church-State relations were caused by the Vatican's attempts to enforce upon the Polish episcopacy an anti-government and anti-Communist policy.

Meanwhile, in two sermons here Stefan Cardinal Wyszynski, Primate of Poland, repudiated suggestion of Vatican pressure on the Polish episcopacy. He denounced the Communist rulers as "Caesars" and declared that the real issue in the country was the government's drive to separate the people from their faith.



—RNS Photo

DR. S. FRANKLIN MACK, executive director of the National Council of Churches' Broadcasting and Film Commission (center), accepts the 1960 George Foster Peabody Award for Radio-Television at a ceremony in New York. The commission was cited for its numerous contributions to religious broadcasting. Presentation was made by Dean John E. Drewery of the University of Georgia's School of Journalism, which administers the awards (left); and publisher Bennett Cerf, publisher and TV personality who is chairman of the Peabody awards board.



MICHELANGELO'S PAINTING ON POSTAGE. Italy has issued a new set of postage stamps for regular use of post office patrons, depicting the most inspiring works of Michelangelo. Many of the figures, including those shown here, are from his famous paintings in the Sistine Chapel of the Vatican. The figures are: 25 lire, Isaiah; 40 lire, Daniel; 70 lire, Zaccariah; 85 lire, Jonah; 90 lire, Jeremiah; 100 lire, Ezekiel; 500 lire, Adam; and 1,000 lire, Eve.



EDWARD H. MAYNARD, editor of "The Methodist Story" and newly elected president of the Associated Church Press (left), is shown in huddle with (from left): Alfred P. Klausler, editor of the "Waltham League Messenger" (Lutheran Church-Missouri Synod), who was appointed executive secretary; William B. Lippard, retiring executive secretary; and Benjamin P. Browne, retiring president and editor of "The Baptist Leader." James M. Flanagan, associate editor of "The Christian," was elected vice-president.

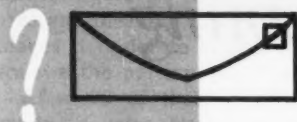
Religious News Service Photos

CHURCH AT LARGE NEWS IN FOCUS

100,000 POUNDS OF RICE is loaded on freighter SS "Korean Bear" for delivery to Hong Kong as part of the continuing effort of CROP to provide one meal daily to the 150,000 undernourished children in the British Crown Colony. From left are: George Christopher, mayor of San Francisco; G. C. Marcourt, British Consulate General of San Francisco; Leslie Ma and Stephen Ma of the Chinese community of San Francisco; Oscar F. Zebal, executive manager, Rice Growers Association of California; and Clarence Mores, president of Pacific Far East Line, Inc. CROP is a unit of Church World Service, international relief arm of the National Council of Churches.

CHURCH BABY-SITTERS CLASS. A registered nurse talks to a baby-sitters class at Trinity Lutheran Church in Amarillo, Texas. Charts were used to illustrate instructions on child care and responsibilities of both parents and baby-sitters. The church awarded certificates to 100 boys and girls who completed the course.





WE'VE BEEN ASKED

Where the agency heads answer your thoughtful questions on any aspect of their work.

QUESTION: How can a minister prepare a congregation for his leaving and the coming of a new minister?

ANSWER BY: Thomas E. Wood, executive director, ministerial services, department of church development, The United Christian Missionary Society.

The first and most important aspect of this answer is lifted up in the ministerial code of ethics developed by the committee on the ministry of the Home and State Missions Planning Council.

The statement in the section on "My Relationship to the Church Which I Serve" reads: "I will strive to strengthen the congregation when leaving a pastorate regardless of the circumstances."* This suggests that the minister's first concern must be for the continuing development of the congregation.

From the time the resignation is announced until the time of departure is not a period for relaxing the growing program. One of our state secretaries has estimated that each change of ministry for a local congregation costs the church at least one year of program growth.

The first forty-five days of this year's loss generally begins with the announced resignation of the minister and ends when he actually leaves the pastorate.

It is a temptation to begin extensive planning for taking over

a new charge and to make preparations for the actual moving day. The time spent in such preparation can come only from time borrowed from the present congregation. However, they still pay the salary and deserve continuing "full-time" leadership until the day of departure.

An announced resignation is not the time to begin closing up a program. On the contrary, the minister should give extra time during this period to strengthening the existing program so that it can be carried on until a new resident pastor arrives.

Committees will need increased instruction, lay leadership will need to be instilled with a new sense of devotion, indeed the whole congregation may need strong encouragement and recommitment to the church as they face a change in their pastoral leadership.

One thing needs to be said with certainty. Under no circumstances should this be a time for the minister to "tell 'em off." If the church is built upon Christ instead of the personality of the minister, then the minister's personal differences with members of the congregation should not be lifted up for airing at this time. Such an incident could create a bitterness that would take the new pastor months to overcome.

Beyond this, the minister will want to notify the state secretary immediately of his resignation and suggest to the proper leadership in the church that they work with the state secretary in securing new pastoral leadership. No greater service can be rendered at this time than to see to it that the church is guided in the right

direction toward securing qualified leadership.

He may want to present to the chairman of the Pulpit Committee or the chairman of the board a copy of the booklet, "How to Select and Call a Minister." This may be secured from either the office of the state secretary or from the office of ministerial services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Ind.

The minister should remember that it is neither his responsibility nor even his prerogative to suggest who the new pastor might be. There may be dubious honor in the new minister having to labor under the shadow of such a recommendation!

Other suggestions which might be noted briefly are: The minister can plant the seed of excitement and anticipation for new and vigorous leadership. Suggestions might be made to the property department regarding the redecoration of the parsonage. The Christian Women's Fellowship might be encouraged to begin thinking about a reception for the new minister's family. Each group within the church family should be led to thinking of how their program might be advancing when the new minister arrives.

Don't let it be said that the church collapsed when the minister left. When he leaves, he should leave in a spirit of Christian love and concern, turning over the reins of leadership to the new pastor.

Send your questions to: The Editor, "The Christian," Box 179, St. Louis 66, Mo.

*"My Ministerial Code of Ethics," published by Department of Church Development, free upon request from the Office of Ministerial Services, UCMS, 222 South Downey Avenue, Indianapolis, Indiana.

A Search for Life's Meaning



"Where the Scriptures Speak . . ." by the Editor

Scripture: Ecclesiastes 1:12-14; 3:1-9.

MAN has never been satisfied simply to live. He has always been searching for a meaning to his life. He may have good fortune or bad fortune, sickness or health but he is unhappy unless he has some understanding of what the purpose of his existence is. The pages of history are full of examples, from primitive and civilized life, of this search.

The book in the Old Testament which we call Ecclesiastes is concerned about this search. The writer has an answer to the problem that does not seem to suit him entirely and it seems somewhat difficult to us, in the light of the later teaching of Jesus Christ. We do not know who the writer was. The Hebrew name of the book is "Koheleth," or "Qoheleth." This word means, in English, "Preacher."

The Preacher doesn't help us much by saying that he has been "king over Israel" (1:12). He also calls himself a son of David (1:1). This could not make him Solomon because Solomon was still king when he died. It is really of no consequence who the writer was. The facts of the book are the same.

Wisdom is the technique that the Preacher proposes to use in investigating this "unhappy business that God has given to the sons of men to be busy with" (verse 13). It looks as if he has a conclusion before he makes his investigation. If life is nothing more than "unhappy business" or "sore travail," as the King James Version translates it, then it is difficult to find meaning in life.

The writer claims to have plenty of basis for his conclusions.

He says: "I have seen everything that is done under the sun" (Verse 14). Could we also formulate a conclusion before all the evidence is studied and say that this is a poor way to make conclusions. Of course the Preacher had not seen everything under the sun, nobody has. He had not even taken a Gallup Poll! All he actually had was his own experience.

What is the conclusion about the nature of life, according to the Preacher? It is stated quite simply: "All is vanity and a striving after wind."

That is a pretty hard criticism of the life that God has given each of us. The word "vanity" is a very specific word, in Hebrew. Since it is difficult to translate into English, the different versions have stayed with the

word "vanity." It really means "emptiness." A life which is vain, in the sense of this word, is a life that is aimless, purposeless and bears no fruit. I have suggested in earlier lessons on this text that I find it helpful to recall my old professor, the sturdy old Scot, Duncan Black MacDonald as he threw back his head and breathed through his whiskers, "All is emptiness, all is emptiness."

In the second passage of scripture today we have a set of statements about the various activities in life, chosen somewhat at random, I suppose. However, they include many of the actions and feelings every person has. The point which the Preacher is making is that the world is absolutely orderly and everything comes in its time and must be done in its

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR JUNE 4, 1961

The Scripture

Ecclesiastes 1:12-14

12 I the Preacher have been king over Israel in Jerusalem. 13 And I applied my mind to seek and to search out by wisdom all that is done under heaven; it is an unhappy business that God has given to the sons of men to be busy with. 14 I have seen everything that is done under the sun; and behold, all is vanity and a striving after wind.

3:1-9

1 For everything there is a season, and a time for every matter under heaven:
2 a time to be born, and a time to die;
3 a time to plant, and a time to pluck up what is planted;

3 a time to kill, and a time to heal;
4 a time to break down, and a time to build up;
5 a time to weep, and a time to laugh;
6 a time to mourn, and a time to dance;
7 a time to cast away stones, and a time to gather stones together;
8 a time to embrace, and a time to refrain from embracing;
9 a time to seek, and a time to lose;
10 a time to keep, and a time to cast away;
11 a time to rend, and a time to sew;
12 a time to keep silence, and a time to speak;
13 a time to love, and a time to hate;
14 a time for war, and a time for peace.
15 What gain has the worker from his toil?

time. However, this does not give any meaning to life. It just makes it easier to endure if one follows the pattern.

After 28 of these statements, set in 14 pairs, Ecclesiastes says suddenly, "what gain has the worker from his toil?" (3:9) He is not trying to convince himself or the reader in the statement of the orderliness of life's events

that there is any value in them.

There is some positive value in the book but a study of this text is reserved for the next lesson. We close today with a much more hopeful text from the New Testament. We have, from the Gospel of John, the beautiful promise of our Lord: "Be of good cheer, I have overcome the world" (16: 13).

Jesus recognized that there is tribulation in the world but he promised that it is possible to overcome the problems of life. He did not promise that they could be evaded or ignored. The spirit is stronger than the flesh and it can give meaning to life, whether life is easy or hard. Life has meaning because God, through his Son, gives it meaning.



Meaning for Today

by John Thompson

SOMEONE has aptly confronted a contemporary man with the question: "If you get where you are going, where will you be?" This question focuses our attention upon the issue raised by the Old Testament Preacher, Ecclesiastes, concerning man's search for the meaning of life.

The "beatnik" of our generation is not the only one who has lost his way. There are many who are finding life a "soap-bubble" existence.

This predicament of modern man is satirized in the following quip: "What do you mean, you have nothing to live for?" a wife asked her despondent husband. "The house isn't paid for, the car isn't paid for, the TV isn't paid for . . .!" Such a lack of any real purpose for life is more typical of our "affluent society" than we are willing to admit.

There are those who have given up the search for meaning in life and have resigned themselves to the "I-couldn't-care-less-attitude" of the "beat colony." Such escapism will never discover the answers to life's perplexities, for there is no longer the questing spirit.

All "beats" are not in Greenwich Village. Many of them do not have the courage to break ranks with contemporary society, and they are pew-warmers in

some church, quite content to be lulled to sleep, unwilling to wrestle with the grim realities of life, and for them the indictment of the Marxist that religion is "the opiate of the weak" is quite appropriate.

And if there are "beats" in the pew, could it be that there is a "beat" in the pulpit? If people are put to sleep with a message that is nothing but a "tickling of their ears," those who stand as their spiritual leaders have a grave responsibility for their condition.

Is the Christian way being presented as an escape from reality rather than as an involvement in life no matter how perplexing it may be at times—an involvement that is willing to go to the limit—to the cross? As we have noted in our consideration of the Scripture, Ecclesiastes speaks to this predicament of our times with uncanny realism.

In contrast to various forms of escapism which have all but given up the quest, there is the "ask-and-it-shall-be-given—seek-and-you-shall-find—knock-and-it-shall-be-opened" attitude of Christian faith. It is through faith that we really take hold of life and seek to find its meaning. It is through faith that life is kept open to reality and we grow in our understanding of God and

comprehension of his purposes.

The importance of this faith-attitude as we encounter some of the grim realities of life is noted in the experience of a young Negro who became discouraged and disillusioned in his attempt to get an education. After returning to his home town, he took a job as a laborer with no thought of ever continuing his medical education. Through the months he became increasingly discouraged and cynical until finally he gave up the church.

Sometime later he chanced to meet a minister who was able to lead him to a stronger Christian faith. He is a far wiser young man today. He is not looking for any quick utopia, but he is confident that in God his life aces have meaning and purpose and that his efforts are not in vain.

This experience of faith through which we discover meaning for life and resources through which we can share in God's eternal purpose is illustrated in the story of Oliver Wendell Holmes, the famous American poet of another generation, who going on walks in the country, would always take a compass and measuring tape with him. The compass was to help him find his direction and the tape was to measure the girth of trees which he loved so well. Faith in God, our Father and the Father of our Lord Jesus Christ, gives us two powers which are symbolized by the compass and the measuring tape of the famous poet. It gives us purpose—the true direction in life; and it gives us perspective—the true measurement of all things.

'In the middle of the
heap he found the one.'

He Didn't Have A Dime

by Mary E. Lockhart



FRANK BOWDEN found a spot in back of the bus depot where he could park for a few minutes. He hurried with his gladioli to the baggage window and asked for the cost of shipping.

"Seventy-five cents," the clerk answered, after weighing the carton.

Frank Bowden reached in his pocket for his wallet, then exclaimed, "Oh, no!" The wallet was not there! He had lost so many wallets working in the flowers that he had learned to leave them on his desk when doing garden work. Hurrying distractedly to get the flowers packed and the carton nailed shut, he had not once thought of money.

Frank scoured his pockets. He fairly shook himself! In one pocket he found a quarter, in another a dime. His careless habit of leaving small change in his pockets from small retail flower sales at his home just might see him through this emergency. In his watch pocket were another quarter, and a nickel. He whisked every pocket over and over, but 65 cents was all he could locate.

"I hope I have an honest face," Frank muttered as he asked the clerk, "Would you trust me for that other dime until I drive home for it? I have forgotten my wallet and have only 65 cents. I promised that these flowers would go out on this bus, and I simply must keep my word!"

"No, sir. I'm sorry, but we must have cash for every transaction. What if the passengers came here telling us they lacked a dime of having enough for a ticket? We'd be paying the fare for somebody every day."

Frank knew the clerk was right, but at the same time he cringed at this lack of trust. Whatever had happened to the age-old expression, "My word is as good as my bond?" Well, time was passing rapidly. He did not have time to drive home. The only alternative was to go to the waiting room and beg for a dime. Perhaps someone would give him ten cents for his pearl-handled pocket knife, which was worth far more.

Frank, a short, blue-eyed man with thick gray hair, removed his hat and brushed at his garden-soiled clothing. He even had on

his garden boots! He never came downtown in such disreputable clothes, but speed had ruled out cleanliness after the phone call. He held out his pearl-handled knife, given him last Christmas by his favorite grandson, and said to one of the businessmen:

"Sir, I brought a box of flowers down to ship on this next bus, and I find I lack a dime of having sufficient money to send it. Could you give me a dime? I will gladly give you this knife in exchange."

Bluntly, the man answered,

"I turned down two drunkards asking for money, just in my short walk down here from my office. For two cents I'd phone the police and tell them to stop this soliciting in a public waiting room!"

Frank Bowden did not drink. If only he had time, he would give this man a piece of his mind! He knew how, and had done it often on this very subject. Instead, he made his plea to the next man, who coolly shook his head and continued reading his newspaper.

Frank disliked the thought of asking a woman, but the urgency

of the situation forced him to approach a young woman who was reading a movie magazine.

"Say, mister," she flared back in anger, "if you're hungry, go get in a soup line. And if you're thirsty, that's just too bad. Drunks don't get any of my hard-earned money." She looked over at one of the men Frank had skipped. He nodded his approval.

The old gardener hesitated. If he incited many of these people to such anger he might actually be thrown out! He looked anxiously about the room. Across from the girl sat a soldier, a young man in his twenties. There wasn't much time left. The florist in Buckton was one of his best wholesale customers. He was expecting the flowers on this bus. Surely somebody in this room would lend him a dime, give him a dime, or take the knife in exchange.

"Young man, you perhaps have heard the story I am telling. I forgot my wallet. I need a dime more in order to ship some flowers. I do not want whisky. I am not hungry. These are my garden clothes. I am not poor. I simply would like to trade this knife for a dime so I can ship the flowers and thereby keep a promise I made less than an hour ago by long-distance telephone. Will you please spare me a dime for this knife?"

The soldier, healthy and wholesome looking, with a glint of human kindness in his eyes, took from his pocket a dime and handed it to Frank. He shrugged off the proffered knife, saying, "Keep the knife. I have one."

Moved, and with great relief, Frank thanked him and hastened to the baggage clerk with 75 cents. By this time the passengers were standing in line to mount the bus. Frank started his car, and then, remembering, ran back to where the soldier stood in line.

"By the way," he panted, "what is your name and address, son?"

"Dick Roberts, 900 Elm Street, Buckton."

"Thanks again. You helped me

keep a promise this evening. Tell me, soldier, why were you moved to help me out? You heard the responses of the others, yet you believed me. Why was that?"

"Well, when I was a young boy about nine years old, a visiting minister preached for two weeks in evening meetings in my church at Buckton. The only sermon I remember was based on the Golden Rule. It all came back to me—sitting with my parents, whom I haven't seen for two years, and that admonition to do unto others as you would have them do unto you."

The bus pulled away. Frank drove home leisurely as he pondered his experience of the past hour. He relived it again in recounting it to Grace, his wife, who worked beside him with the flowers.

After their supper, Frank explored the contents of his dusty old truck in the attic. How his sermon manuscripts had yellowed during the years! In the middle of the heap he found the one entitled, "Living the Golden Rule Day by Day." He returned to his study, taped a dime on a piece of cardboard, and then typed the following note:

"Dear Dick:

You made Tuesday a red-letter day for me. Enclosed is the sermon you heard me preach 14 years ago! I retired from the ministry soon afterward and began raising flowers as a hobby. But it is becoming a business I love. Flowers, too, live by the Golden Rule. In their responsive glory they return kindness for kindness!

It is taking man millions of years to learn to live by this simple rule. Thank God, you learned years ago.

Sincerely, Rev. Frank Bowden,
The man who didn't have a dime!"

The next morning he and Grace mailed a large manila envelope at their suburban post office, then headed for their day's garden work, smiling together as they anticipated Dick Roberts' surprise.

—CONCERN FOR MAN

(Continued from page 7.)

with a substantial belief about the body of our Lord. And all I can do in the time at my disposal is to point, in, oh, so telegraphic a way, to the three scriptural recoveries we must make. We must recover a sense of one moment at which we have arrived in history. We must recover a sense of what we mean by the material. We must recover the Bible view of salvation.

The moment at which we have arrived in history. If we don't get this, we are lost. There was a German philosopher in the nineteenth century who said that all movements could be traced in terms of thesis, antithesis and synthesis.

Take a perfectly normal growing boy. Up to the age of twelve, he accepts his mother's thesis. He is tied to his mother's apron strings. Unreflectingly he is a child. Comes 13 or 14 years of age and he becomes an adolescent. He pulls away from mother's apron strings. He is anti- (against) the thesis that mother taught him. He is becoming an individual. He is difficult to live with. He barks and boos and he becomes himself. He is "anti" mother's thesis. He is antithesis. But, come twenty years of age, synthesis begins to form. Off his own bat he begins to grasp that mother was right. He adopts her thesis—as interpreted by his own experience; it is synthesis.

I have described a normal growth. And have in no way intended to be critical. Have you ever thought of the growth of the Church in similar terms? Up to about twelve (that is the 12th century) Christian man was tied to mother's apron strings. Mother Church not only taught him what he must think about God, but what he must do about economics and what he must believe about science. Came the Reformation (seeding in the 13 hundreds and bursting out in the 14 hundreds). It was antithesis to what Mother Church had taught.

Individual man came (very painfully) into his own. Aged 19 (in the 19th century) individualism ran riot. It was each man for himself and the devil take the hindmost in business. It was each Empire for itself and the devil take the hindmost. Even in religion it was each man's salvation for himself and the devil take the toiling masses of Glasgow and of Chicago. It was antithesis to what Mother Church had taught.

But now we are twenty years of age. Soon we will be twenty-one and have the key of the door. Syn-

(Continued on page 26.)

NEWS

of the Brotherhood

3,600 Register for Kentucky Convention

HOPKINSVILLE, KY.—The 126th Kentucky Convention of Christian Churches became the First General Assembly of the Kentucky Association of Christian Churches when more than 3,600 members of Christian Churches in this state registered for the meeting held here April 25-27 at First Christian Church.

Climaxing more than four years of preparation, the new Association merges the work of the Kentucky Christian Missionary Society, the Kentucky Convention of Christian Churches and the Kentucky Christian Women's Fellowship.

At the Assembly, the 85-year-old Kentucky Christian Missionary Convention, representing 31 Negro churches in the state, was also admitted to affiliate membership in the Association.

The first General Assembly was also the first delegate convention in the state with approximately 150 churches having elected representatives in attendance.

M. Glynn Burke, Maysville, Ky., was elected president of the Association for 1961-62. Mrs. Russell Woodward, Lexington, was chosen first vice president and Ben H. Moore, Cynthia, second vice president. Mrs. Newton Fowler, Covington, was elected president of the Christian Women's Fellowship.

The General Assembly will meet in First Christian Church, Richmond, May 1-3, 1962.

Principal speakers for the assembly included Mrs. Arthur E. Landolt, vice president, International Christian Women's Fellowship; Richard E. Lentz, executive director of church-wide leadership development of The United Christian Missionary Society; Dr. Irvin E. Lunger, president of Transylvania College; Mrs. D. D. Dugan, retiring executive secretary of the Kentucky Christian Women's Fellowship; and Dr. Howard E. Short, editor of *The Christian*.

Harry M. Davis was host pastor. James A. Moak continues as general secretary for the Christian Churches of Kentucky and Lester D. Palmer as associate general secretary.

National Church Music Workshop Planned for TCU

INDIANAPOLIS, IND.—A planning council of musicians from throughout the brotherhood, met here recently to make plans for the first national church music workshop for the Christian Churches.

Subjects ranging from organ playing to choir directing and training to benefit congregations of all sizes will be offered in the workshop, Aug. 1-8, 1962, on the campus of Texas Christian University, Fort Worth.

The workshop will include lectures, panel discussions, recitals, laboratory sessions and classes on practically every aspect of church music leadership.

Explaining the movement among Christian Churches musicians that has produced the workshop, Karl H. Croel, executive director of local church life for The United Christian Missionary Society, said:

"By promoting workshops providing opportunities for church musicians to share and exchange ideas and encouraging publication of helpful material for those interested in church music, we hope to increase the effect of music in the total life of the church."

The planning council included James Carley, Christian Theological Seminary, Indianapolis; Charles Heaton, minister of music, Second Presbyterian Church, St. Louis, Mo.; Mrs. Christine Kallstrom, organist and choir director, Lakeview Christian Church, Dallas, Texas; and Paul Knox, organist and choir director, Central Christian Church, Lexington, Ky.

And Mrs. Madeline Ingram, chairman, Division of Fine Arts, Lynchburg College, Lynchburg, Va.; Robert McGill, minister of music, University Christian Church, Fort Worth, Texas; Don Neuen, choir director, Downey Avenue Christian Church, Indianapolis; Lawrence Schreiber, minister of music, National City Christian Church, Washington, D. C.; and Dr. Arthur N. Wake, professor of church music, College of the Bible, Lexington, Ky.

The workshop will be open to ministers, choir directors and members, church musicians, church school teachers and other persons interested in music in the church.

Dorothy Richey was Assembly President

S. C. Convention Held in Charleston

CHARLESTON, S. C.—The South Carolina State Convention was held here in an impressive setting in First Church's new sanctuary.

Dr. Dorothy Richey, the first lay woman to be elected president of the convention, gave a unique address, emphasizing the roads we may travel to progress.

J. Clinton Bradshaw spoke to the convention as he pointed to present and future opportunities brought about by the signs of the times. Miss Jessie Trout was the CWF speaker for the convention.

Youth played an important part in the total program. Young people had charge on Friday evening when Mrs. Guin Ream Tuckett, editor of *VISION*, was the speaker.

Thomas P. Inabinett spoke to an all-convention banquet and conducted a workshop on audio-visuals for the youth. C. C. Thompson, former minister and state secretary, delivered the convention sermon. Two hundred and sixty-five registered for the convention.

One of the important features of the program was a drama, "A Servant in the House," presented by Dr. Richey with a group of students.

The new officers are: Charles M. Thompson, Charleston, president; Mrs. Herman C. Stevens, Columbia, first vice president; Jack Hamilton, Belvedere, second vice president; Mrs. Roland Baird, Belvedere, recording secretary; Laverne Munn, Aiken, treasurer; and A. J. Russell, Columbia, general secretary.—NEAL WYNDHAM.

A. R. Bemis Honored

DENVER, COLO.—A. R. Bemis, assistant minister here at the Aurora Christian Church, was honored by the congregation on March 15 at a fellowship dinner and program centered around the idea, "This Is Your Life."

Bill Moore, master of ceremonies, presented highlights of the minister's life with old friends, letters and photographs. Mr. Bemis' family was present for the occasion and he was presented with a scrapbook covering special events in his life, a book of poems and letters.

**Mrs. T. V. Hubbell of Lincoln
Elected President**

Nebraska Convention

HASTINGS, NEB.—A budget of \$277,949 for all outreach goals was adopted at the 98th Annual Convention of the Nebraska Fellowship of Christian Churches, which met here April 20-23.

Virgil Sly of Indianapolis, executive chairman of the Division of World Mission of The United Christian Missionary Society, gave the principal address each evening.

Guin Ream Tuckett, assistant editor of youth publications for the Christian Board of Publication, served as convention song leader.

Mrs. Ralph Q. Adams, missionary to Paraguay, South America, spoke at various sessions, and before the Sunday afternoon meeting of the Christian Women's Fellowship.

Mrs. Eric Carlson, director of children's publications, Christian Board of Publication, and Walter Lantz, department of Christian education, adult work of The United Christian Missionary Society, served as resource leaders in the Christian education workshops.

The newly elected executive secretary, Norman R. Stacey, and Mrs. Stacey were welcomed to the state and the convention. Mr. Stacey will begin his work with the Nebraska Fellowship of Christian Churches July 1.

Officers elected for the coming year were: Mrs. T. V. Hubbell, Lincoln, president; Emmett Haas, North Platte, vice-president; G. Warren Campbell, Beatrice, second vice-president; Paul Morris, Unadilla, secretary; Thomas C. Smith, Lincoln, treasurer. Elected chairman of CWF was Mrs. Cecil Hughes, Beatrice. K. E. Harris of Alliance was elected chairman of Christian education.—MRS. P. O. MARVEL, *Giltner, Neb.*

World Friendship

EUREKA, ILL.—The Christian Church here recently conducted a School of World Friendship. Average attendance was 281. The children's departments studied the missionary units in the graded lessons and the youth and adult groups followed these themes: A Layman's

View of Missions, a Preview of Our Work in Eleven Countries, Forty Years of Service of the UCMS, National Council of Churches, and World Council of Churches. Special speaker was Walter Cardwell, former missionary to the Congo.

**Sanctuary Dedicated
Recently in Akron**

AKRON, OHIO—Dedication services for the new sanctuary of the Firestone Park Church here were held April 16 and 23.

Culminating a decade of dreams, plans and building, the church has moved from its original remodeled school building to an enlarged structure with complete facilities for worship and Christian education.

Herald Monroe, executive secretary of the Ohio Society of Christian Churches, and Franklin Minck, minister of High Street Christian Church here, were the principal speakers.

Construction of the sanctuary began on April 10, 1960. The interior is of modified contemporary design. The walls are brick in varying shades of brown and beige. The laminated arches are stained a dark brown and the furniture is in light ash.

The stained windows follow the general theme of our relationship to God. Beginning with the revelation of God through the Bible and the Holy Spirit; they trace our fellowship with Christ through baptism, the Lord's Supper and the universality of our faith.

The artist, Rudolph Sandon of Cleveland, Ohio, has expressed these themes through impressionistic symbolism. The primary medium is that of inch-thick, hand-chipped Belgium glass set in cement to form the design. A border of Scriptural wordings in red on a background of neutral brown tones helps to interpret the design.

The nave, choir and balcony will seat 290. A narthex and a parlor with kitchenette opening to the back of the nave provides overflow seating for an additional 90 persons.

The education building was constructed in 1953.

The cost of the worship unit will be approximately \$180,000. Construction cost was \$146,727.00. Court O. Adams is the minister.



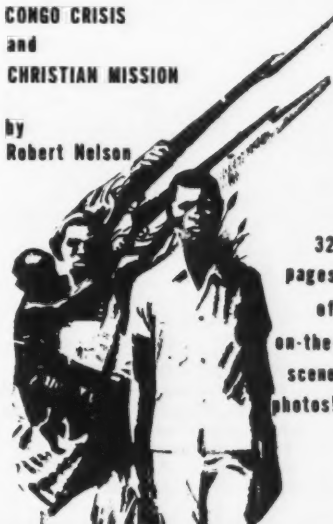
DEDICATION SERVICES for this sanctuary were held recently at Akron, Ohio.

CHARLES HALL

● Charles Hill is the new minister at Colonial Place Church, Richmond, Va., following his pastorate with the Christian Church in Winter Park, Florida.

**CONGO CRISIS
and
CHRISTIAN MISSION**



by
Robert Nelson



32
pages
of
on-the-
scene
photos!

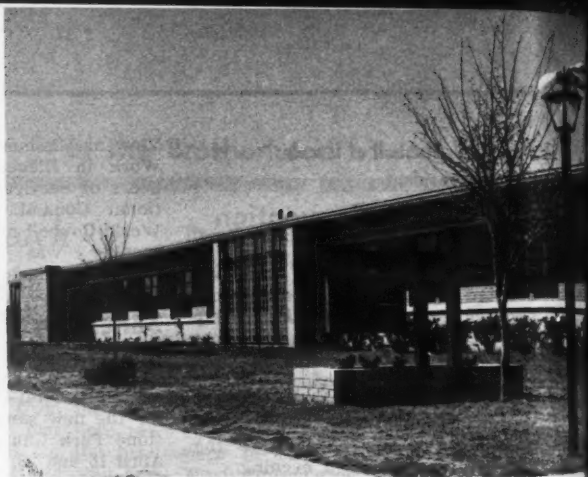
The author of this perceptive report is executive secretary, Dept. of Africa, The United Christian Missionary Society. He has made five extensive visits to the Congo including one that preceded Congolese independence and lasted through the chaotic months that followed. Photographs by the author. 10C858 \$1.50 paper, 10C864 \$2.50 cloth.

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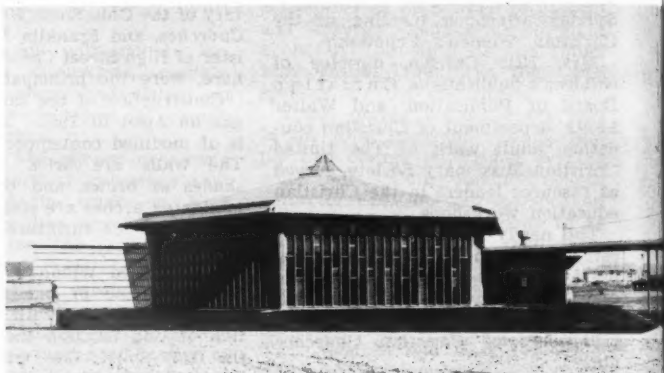


THIS IS THE NEW BUILDING for First Christian Church, Atlanta, Ga., built at a cost of \$540,000 on a 4½-acre plot located near Emory University. The sanctuary seats 615 people and the education facilities will accommodate 800. James W. Sosebee is the minister.



SOUTH HILLS CHRISTIAN CHURCH, Fort Worth, Tex., recently erected this \$72,000 second unit. Arthur Detamore is minister of the six-year-old congregation.

Building News in Focus



NOELRIDGE PARK CHRISTIAN CHURCH, Cedar Rapids, Iowa, dedicated this first unit of its building program on March 19. The total cost of the new building, including furnishings, will exceed \$85,000.

—BRUCE C. MOSHER.

NORTHERN HEIGHTS CHRISTIAN CHURCH, Tulsa, Okla., dedicated this new building March 5. Herschel C. Dugan is the minister. Speaker for the occasion was Jim Spiller, a former minister of Northern Heights, and now minister of education at Central Church in Dallas, Texas.

THIS NEW SANCTUARY has been dedicated by First Christian Church, Union City, Ind. President Perry E. Gresham of Bethany College was the special speaker for the dedication. C. G. McCallister is the minister of the church. Cost of the structure was \$80,000.



Bible Readings

June

1	*Nehemiah	10:28-39
2	*Ecclesiastes	1:1-18
3	*Ecclesiastes	3:1-17
4	Sunday *Ecclesiastes	5:1-20
5	*Psalms	42:1-43:5
6	Isaiah	1:1-20
7	Isaiah	2:1-11
8	Isaiah	5:8-25
9	*Ecclesiastes	12:1-14
10	*II Timothy	4:1-18
11	Sunday *I Timothy	6:1-21
12	Isaiah	6:1-13
13	Isaiah	7:1-17
14	*Acts	4:1-22
15	*James	1:19-27
16	*James	3:1-18
17	*James	4:1-12
18	Sunday *Proverbs	15:1-23
19	Isaiah	9:1-7
20	Isaiah	11:1-10
21	Isaiah	12:1-6
22	Isaiah	14:12-21
23	*James	2:1-26
24	*James	5:1-20
25	Sunday *Galatians	5:1-26
26	Isaiah	24:1-13
27	Isaiah	25:1-9
28	*Matthew	1:18-25; 12:46-50
29	*Luke	1:26-38, 46-55
30	*Luke	2:22-35

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"Meet the Church" Explains the Program

NIAGARA FALLS, N. Y.—A series of *Meet the Church* invitational suppers has been completed by First Christian Church here.

Purpose of the suppers was to explain the church to every member, demonstrate its parts and functions, and help each member find within it a place to serve, worship, and grow in Christ-likeness.

Functional department chairmen or their representatives were responsible for presenting the work assigned them by the church.

The suppers were by invitation. Four dates were offered, two Mondays, a Friday and a Sunday. Families provided one main dish. The church provided everything else. Small group discussion followed department presentations.

About 70 per cent of the total membership actually took part in the suppers. This is just one of several means to be employed to insure the success of the brotherhood program, Decade of Decision in the local church.

How One Church Developed Its Decade Program

By Franklin H. Winck, Minister
High Street Christian Church
Akron, Ohio

Each congregation has to develop its program for the Decade of Decision in a manner particularly suited for that church. Perhaps not one of the congregations in Ohio will do it exactly as we did at the High Street Christian Church in Akron.

One year ago, at the annual meeting, the congregation voted to participate in the Decade of Decision. The resolution also called upon the chairman of the official board to appoint a committee representative of all phases of the work in our church. This committee met every month except in August.

At the first meeting we rapidly listed everything that anyone thought needed to be included in the program. Then we began to evaluate these suggested items. Our committee decided that we needed some standards by which to judge. After careful consideration six general goals were adopted under the title, "Service Growth." We also decided to make a distinction between inconsequential items which we called "household chores" and items which were worthy of inclusion in the Decade of Decision. These two guides were a great help to us.

One surprising development was the change in our thinking over a period of five years. Five years ago there was considerable agitation for purchasing an "activity area" of ten to fifteen acres. When this was submitted to the official board we found that there was a decided preference to place that money into the New Church Program of the Ohio Society.

Committees and groups which were responsible for the various phases of the work such as stewardship, evangelism, etc., were asked to develop a program by which to begin the decade. As these came back to the Decade of Decision committee, some were included in our over-all program with some modifications. However, others were approved and sent back to the committee or group because they were excellent guides for the group, but did not contain items which needed

to be included in the Decade program.

As the Decade of Decision committee came to a conclusion upon an area of work, it was submitted to the official board. Thus, over a period of twelve months, our program was developed. It was then presented to the annual congregational meeting in January of this year where it was approved.

One of the thrilling experiences has been to see new work started, even before the program was completed by the Decade of Decision committee. New life and enthusiasm have come to many areas of our church life, even though the program in its final form was just adopted in January, 1961.

We also voted unanimously to include this item in our program: "We shall seek to increase our outreach or missions giving year by year so as to achieve the goal of equal gifts for the outreach witness and the local witness by June 30, 1970. The local witness giving does not include the building fund."—OHIO WORK.

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Parents' Association Plans Project at C-S

CANTON, Mo.—The Parents' Association here at Culver-Stockton College has adopted a unique ten-year project, which would establish the "Parents' Chair of Librarianship." With a goal of \$300,000 to be raised over the ten-year period to endow the library "chair," the parents will use a program of "purchasing the past to insure the future."

Each day of Culver-Stockton College's past will be purchased by members of the Parents' Association at the cost of \$7.00 per day. Participants may purchase a day, week, month, six months or one year subscription.

The goal of \$300,000 would provide a yearly income of about \$12,000 with which to pay the salary of the librarian and additional costs of operating a superior college library. The library was selected for the project not only because it is the center of learning on campus, but is the one facility used by all students. To achieve their goal, \$30,000 must be raised each year by members.

Officers of the Parents' Association are: president, Mr. and Mrs. Gerald Margrave, Springfield, Ill.; vice-president of operations, Mr. and Mrs. Roy Bryant, Sr., LaGrange, Ill.; vice-president of public relations, Mr. and Mrs. Arnold Abrams, St. Louis, Mo.; secretary, Mr. and Mrs. Dale Long, Quincy, Ill.; and treasurer, Mr. and Mrs. Henry Lloyd, Canton, Mo. Mr. and Mrs. B. W. Robinson head the parents' project.

20,000th Student

COLUMBIA, Mo.—With the completion of the enrollment of the second semester, the 20,000th student enrolled here in the Missouri School of Religion. This figure reflects the total of those who since 1912 have taken courses. Records are not available before this date.

A total of 284 students enrolled in undergraduate course in religion offered by the Missouri School of Religion here this semester. Most of these are students regularly enrolled for degrees at the University of Missouri.

Promotions Announced For Six Faculty at ACC

WILSON, N. C.—Six members of the faculty of Atlantic Christian College have been promoted by the board of trustees effective September 1, 1961, it has been announced here by Dr. Arthur D. Wenger, president of ACC.

In addition to the promotions the following faculty personnel were granted permanent tenure: Dr. Daniel M. McFarland, chairman of the Department of Social Science; Dr. William F. Troutman, Jr., Department of Social Science; Dr. Millard P. Burt, Dean of the College; and Robert G. Capps, department of Social Science.

Receiving promotions from associate professor to full professors were Dr. Troutman and Dr. Deems N. Wiggs of the Department of Science and Mathematics.

James V. Cobb, Jr., and J. Ovide DeLage, Jr., both of the Department of Music, are to move up from assistant professor to associate professor. Presently Mr. Cobb is on a leave of absence to do doctoral work.

Two people are being elevated from instructor to assistant professor, President Wenger reveals. Mrs. Frances P. Woodard of the Department of English and Robert C. Hope of the Department of Science and Mathematics will become assistant professors.

Michael Named New Fine Arts Chairman

LEXINGTON, Ky.—George A. Michael, currently chairman of the Music Department, Wesleyan College, Macon, Ga., has been appointed to serve here as the new chairman of the Fine Arts Department at Transylvania College.

Dr. Michael succeeds Francis H. Mitchell as head of Transylvania's Fine Arts Department. Dr. Mitchell will resume a full-time teaching load in the Music Department at the college in the fall.

Michael earned his B.M. and M.M. at the Eastman School of Music of the University of Rochester. He received his Ph.D. in Musicology from New York University.

Manhattan Lecturer



DR. ROGER CARSTENSEN, professor at Phillips University, Enid, Okla., was the featured speaker at the opening session of the Eighth Annual T. H. Johnson Memorial Lectureships held recently at Manhattan Bible College, Manhattan, Kan.

Dean of Women at TCU

Miss Shelburne Retires

FORT WORTH—Miss Elizabeth Shelburne, dean of women at Texas Christian University since 1937, retires from that post at her own request June 1.

She will remain on the staff as a dormitory hostess, Chancellor M. E. Sadler announced.

Dr. Jo Ann James, who has served as assistant dean and professor of education since 1958, will succeed Miss Shelburne.

Dr. James, the new dean of women, is a native of Austin. She attended Sullins College in Bristol, Va., TCU, took her B.A. and M. Ed. degrees from the University of Texas and her Ph.D. from Syracuse University.

New Appointment

EUREKA, ILL.—George Archer Hearne, admissions counselor at Eureka College, will become registrar and director of admissions, July 1. Announcement was made by President Ira W. Langston.

Mr. Hearne is a graduate of Bethany College and Yale Divinity School.

Relax

Those who go to college and never get out are called professors.

—KY. SCHOOL JRNL.

Better Days

With travel into space
Dieting will be outmoded soon;
A hundred pounds upon the earth
Is seventeen on the moon.

EARL BYLEEN in QUOTE

Prevue

A minister who was fond of pure, hot horseradish, always had a bottle on the dining room table.

One day he offered some to a guest who took a big bite.

When the friend was finally able to talk again, he said, "I've heard many ministers preach about hell fire but you're the first one I've met who passed out samples."

CAPPER'S WEEKLY

Quick, Now

Whose picture is on the \$10,000 bill? No fair looking in your wallet.



"From the looks of that stomach, I'd say you're suffering from an over-active jaw-bone."

RHYME AND REASON

"GOD AND YOU"

by Kelly O'Neall

When your business is uncertain and your future, by a curtain,
Seems enshrouded in the darkness of despair,
That's the time for optimism; for defeat is like a prism
Showing how success can be attained and where.

It may take a new incentive, or deployment more inventive
For a football team to start to turn the trick.
It's the same with your endeavor, you must be alert and clever
And above all else have courage that will stick.

So, don't get confused and flighty; you're a child of the Almighty;
Clasp His hand and do your work with faith and prayer.
Matters not how hard the tussle; He can multiply your muscle.
God and you can win the battle anywhere.



The Children's Day Offering

Supporting unified world outreach of Christian Churches

UNIFIED PROMOTION

Box 19036, Indianapolis 19, Indiana

—CONCERN FOR MAN

(Continued from page 19.)

thesis must occur. We only know in business that, if it is each man for himself, the devil takes the lot. In empires, if it is each empire for itself, the devil will take the lot. If it is each soul for itself in religion, the devil will take the lot.

We must have synthesis. In issues of church unity we must have synthesis. In nations we must have synthesis. And the proof of what I am saying is that you are all in your psyche's saying, "hear, hear." Not because you are virtuous but because you belong to our age.

Chesterton once remarked that the great delusion of modern man is that he has read *The Origin of Species* by Darwin. Everyone talks about it but hardly anyone has read it. If more had read it they would not talk such poppycock about the survival of the fittest. Because the survival of the fittest does not mean the survival of the beefiest. It means almost precisely its opposite. It means that only those forms of creation will survive who are capable of coming level with their new environment. The mysterious movement of God's purpose is ever toward the more sensitive. The plesiosaurus went out precisely because he was too beefy for his age. And our environment today is co-operation.

If we go on spouting individual initiative in business—in the sense of isolationism—we go down. If we go on spouting about how to save the individual soul, modern youth will not listen because God does not want them to listen. The Church must get lost in its concern for total man. In a word the moment at which we have arrived is a corporate moment and the nation that is going to survive is not the beefiest nation, but the most cooperative nation. The church to survive is not the most exclusive but the church most sensitive to youth irritation that we are divided. And is not all that summed up in that the body of Christ is neither Jew nor Greek nor Barbarian, neither bond nor free, neither male nor female but all are one in Christ Jesus?

But the second scriptural recovery we must make is in what we mean by *matter*. Part of our bankruptcy is that a great divorce has taken place between the spiritual and the material in our thinking. That alternative I posed to you between our father's spirituality and modern man's materialism is, by Bible standards, a false one. That is why I plead for a substantial and not a spiritual Church. We have so divided things off, that we had al-

most come to think that matter did not matter.

We have so extracted our faith from the substantial, that matter has been allowed to go its own sweet way. As an instance, we thought we could take a loan of the soil. Material soil was something we thought we could kick around and exploit. So we doped the soil to get six bushels to grow where one grew before. But doped soil is like a doped man. He all flares up at first in an appearance of ecstasy but he sags badly the morning after. And soil played up when we doped it—for a time. But the morning after we see the dust bowl in the prairies of America, in the tragedies of Africa and the soil bankruptcy of Japan. Matter if you abuse it gets back at you.

So God sent his prophet to our day not in the form of a parson but in the form of an agnostic Jew. And his name was Einstein. He came essentially to say that you cannot separate matter from energy (or life). You can separate them for the purpose of analysis and clarity of thought. But ultimately, they are related—there is a relativity between matter and energy. In fact he came to say there is no such thing as dead matter. Right at the heart of the atom there is power. The atom (matter) is instinct with light and energy.

So Let Me Seek

Do not fret on that which is past
But look to the future, sincerely ask,
"What is it now that I must do
To change my life, to live anew?"

Help me to truly seek Thy Way
And right each wrong from day to day!

by Agnes Finch Whitacre

And when Christ came to say he was the light of the world and the life or energy of the world, he was not referring to extractionist salvation but to involved salvation. He that ascended is the same as he that descended into the lowest parts of the earth that he might fill all things. All things in heaven and in earth have been made one by virtue of his cross.

The atom is not a dead thing, it is the garment of God; indeed it is the body of God. The Church must recognize this and at this present time refuse utterly to have anything to do with the use of the atom or of hydrogen to blow men up.

And the communists will take over by the direct act of the living God and Father of our Lord Jesus

CLASSIFIED

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Christ. Marx came to say that all things were material and he was talking poppycock. What science is now declaring is that all things are spiritual; instinct with light and energy. And if the Church fails to act in the light of it, then God can raise up sons to Abraham out of the very stones.

Angela Morgan, the American poet, put it briefly: "This splendid mystery of matter. . . as I go quietly sweeping a stair; I am aware of a splendour that ties all the things of the earth to the things of the skies. Here in my body the heavenly heat, here in my flesh the melodious beat of the planets that circle divinity's feet."

This is what Christ came to reveal. Conceived of the Holy Spirit, born of the Virgin Mary. Son of God and Son of man; the atonement. We are on the lip of the greatest spiritual age men have ever glimpsed. If only we would stop trying to get back to the extractionist spiritual!

And it is this that salvation is about! It is about concern for man. What is the fast that God requires of us? Not to go into retreat. Not to bow our head "like a rush" (Isaiah 58) but to be concerned with man. Is not this the fast that has chosen to feed the hungry, to clothe the naked and to release men in bondage? What are Christ's own conditions of salvation? In his great parable of judgment, the nations are divided into those to be blessed or cursed according as they feed and clothe the least of all nations.

This parable is being wrought out before our very eyes in our modern world. And when you look into it you find that—Bethlehem means the house of bread. That companion means the sharer of the loaf. "Why call me Warden of the Load and do not the things which I say" (about starving Southeast Asia)? And when Jesus gave us the feast by which to remember him, he showed us how to share bread.

Man has a simple choice before him—to blow himself up or take off for the stars. Only the Church has the key to the affluent society or to any other. That key is the Church's concern for the whole man. That man may become God. And I pray God your whole spirit, soul and body may be preserved blameless unto the coming of the Lord Jesus Christ.



Now—

record important church activities
with the amazing new

POLAROID ELECTRIC EYE camera

so automatic, so reliable
every picture is guaranteed!

YOUR church needs one of the new Polaroid Electric Eye cameras that eliminates the guesswork in photography. They're fully automatic. Focusing and aiming is quick, precise. Best of all, *10 seconds* after you snap the shutter you see the finished picture . . . correctly exposed, crisp, sharp!

THIS is the camera that's so foolproof Polaroid makes this daring offer: if you don't get a good picture, *don't pay for it!* Any pictures you judge unsatisfactory, for *any photographic reason*, may be exchanged for **FREE** replacement film. This guarantee covers two years of picture taking, requires only that you use one of the Electric Eye cameras and the new 3000 speed (10 second) film.

THERE are 2 models of the Polaroid Electric Eye cameras to choose from; the deluxe Model 900 and the lower priced Model 850. Each contains the radically new electric eye, the nerve center of the camera, that actually "sees" the light—indoors or outdoors—automatically controls *both* the lens opening and shutter speed, over all picture taking situations.

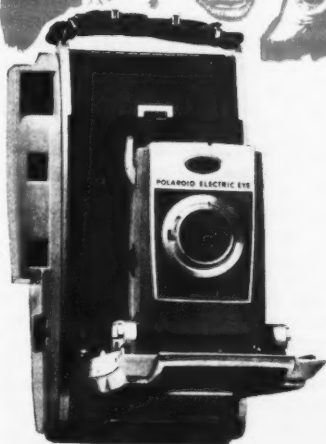
EITHER Electric Eye camera may be ordered from us on easy budget terms. Write for more information . . . and learn why it's time your church owned the one camera so great, it guarantees you as a picture-taker every time.

Using The Camera In Your Church

Here are 6 practical suggestions. You're sure to have many more. Let us know how you would use an Electric Eye camera in your church. We'd like to pass the helpful information on to others.

- start a church history scrapbook
- use for local publicity purposes
- record interesting youth and/or adult activities
- take group (class) pictures for people to keep at home in their own private collections
- record special church events
- post pictures of new members on bulletin board to quickly "introduce" them to older members

NOTE: Copies and enlargements are easily available from the Polaroid Copy Service. Ask us about it.



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Model 850 Kit

Newest, lowest priced Electric Eye camera. Styled in light gray finish, chromium trim.

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Both Kits contain: camera, wink-light, genuine cowhide case, 2 rolls of film, 2 pocket albums, packet of Postcards.



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**CHRISTIAN BOARD
OF PUBLICATION**

BOX 179, ST. LOUIS 66, MISSOURI

"You Are What You Read"



Thoughtful Novel

Thomas. By Nathaniel Christensen. Vantage Press, Inc. 218 pages. \$3.75.

Thomas is the deeply moving story of people; their hopes, fears, joys, sorrows, loves and hates. It is a book that deals with ideas; one man's ideas about the many phases of life, and of death.

For Christine Nelson, mother of Thomas, life was not always easy. At the opening of the book we see her as a wife who has just lost her husband in World War I, a war to which she can see no sense. The war indirectly causes her other sorrow, too. An unknown assassin in a mob shot her father because he was suspected of pro-German feelings.

For Thomas, too, life is not easy. Growing up in the fast-moving twentieth century, he finds it difficult not to be a doubter, about life, religion, politics and the so-called Christians of the times. It takes another war, World War II, to help him find himself in relation to his fellow-man.

For the reader, this book contains both an interesting story and a thread of deep thought which should challenge the mind of any sincere Christian in this modern-day world.—MARGARET KOCH.

Lasting Light

Never Forget to Live. By Halford E. Luccock. Abingdon Press. 238 pages. \$2.

More years ago than a few, I came upon a little book called, *Fares Please*—his first, I think. A few weeks ago I received, *Never Forget to Live*—his last, I presume.

Between those books Dr. Halford Luccock fashioned a kingdom uniquely his own. You and I were privileged to share it. How deep our debt! What a hungry mind and what a tireless pen! What a collector of ideas! What an alchemist! And he brightened every piece!

This volume is a compact companion to *365 Windows*. The daily

meditations are arranged by the week with a theme. Samples: Chin Up! Born Worried! Sullen Saints, The Sign of the Pig. Each thought is a flash bulb, but the light lasts longer. Try this one with your morning coffee. It will add something that the "Daily Blues" doesn't have—and it is easier to hold.—JAMES A. LOLLIS.

Year Book

Year Book of American Churches: Information on All Faiths in the U.S.A. Edited by Benson Y. Landis. Office of Publication and Distribution, National Council of Churches of Christ. 314 pages. \$5.95.

The 1961 edition of this source-book of varied information is the 29th. There are 249 pages of directories of hundreds of organizations, with names and addresses of leaders. These include local, state and national councils, as well as denominations, schools and periodicals.

The statistical tables are the most usable lists to be found.—H. E. S.

Limited Use

The Choirmaster's Workbook—Volume 7. Edited by Dayton W. Nordin. The Augustana Press. 199 pages. \$2.50.

This painstakingly-worked-out bibliography of materials and plans for choir work would, I should imagine, appeal particularly to two types of choir directors. Those in communions using a liturgical form of worship would find it well suited to their needs. This is as might be expected, since it comes from Lutheran sources. Or, for the new director, who needs to build up a store of materials and procedures, its detailed suggestion would be very helpful.

Music directors in churches using a more flexible form of worship, however, might be disappointed in it, perhaps finding its outlines rigid and suppressive to creativity. I can see that this might be a limitation to its acceptance by music people in Christian churches.—RICHARD F. STANLEY.

Sympathetic Discussion

Play Activities for the Retarded Child. By Bernice Wells Carlson and David R. Ginglend. Abingdon Press. 224 pages. \$4.

Two people better fitted to write such a book could hardly be found. Mrs. Carlson, the mother of a retarded child, has written several activity books for children. Mr. Ginglend, a teacher of retarded children in the public schools of Plainfield, New Jersey, has worked extensively with retarded children in public and private schools. They became acquainted at the Raritan Valley Unit, New Jersey, Association for Retarded Children, where Mrs. Carlson does volunteer work and Mr. Ginglend is camp director. Their combined experience provides a practical, helpful, sympathetic discussion of a field not yet extensively treated.

To the reader unacquainted with retarded children, the fact that they must be taught to play is a surprise.

The needs of a retarded child, the authors say, are basically the same as those of all children: food, clothing, shelter, love, acceptance, achievement, development, learning to do for others, discipline, identity, opportunities to create, and—strangely enough—opportunities to be a "demolition engineer!"

The authors point out applications of play activities to five key areas of life, following a pattern in each of growth from the very simplest activities for children with extremely limited ability to those more complex. These areas are: mental health, social, physical, language and intellectual development. The pages are crowded with so many excellent suggestions that it is difficult to choose outstanding ones. The reviewer found special interest in a section on paper carton play.

Excellent black-and-white drawings add life to the pages.

The book closes with a listing of books and pamphlets which many teachers and parents have found helpful, some written for all young children, others solely for mentally retarded children.—WARREN C. MULCH.

Church

CAMPING MATERIALS



—PROGRAM GUIDANCE MATERIALS—

CAMPING TOGETHER AS CHRISTIANS

By John and Ruth Ensign. Guide for counselors and leaders of Junior high young people to use with the three camper's books listed below. 63A498, paper, \$1.50

MY CAMP BOOK: CHRISTIAN COMMUNITY

By Nelle Morton. 63A393, \$.40

MY CAMP BOOK: CHRISTIAN STEWARDSHIP

By Ensign and Ensign. 63A279, \$.35

LET'S GO CAMPING

By Loughmiller and Loughmiller. Themes include our relations to God, to the natural world and to others. 63A491, \$.40

GOD AT WORK IN HIS WORLD

By Mary E. Venable. A comprehensive guide with many specific suggestions for camping with juniors. 63A128, \$1.75

GOD AT WORK IN HIS WORLD

Camper's workbook, 63A127, \$.35

JUNIORS IN GOD'S WORLD

By Louise Davis. Resources and suggestions on teaching stewardship and conservation at camp with juniors. 63A322, \$1.50

ADVENTURES AND DISCOVERIES IN GOD'S WORLD

Camper's workbook, 63A315, \$.40

LIVING WITH OTHERS

By Carrie Lou Goddard. Emphasizes sharing experiences through learning to live with others at junior camp. 63A470, \$1.25
Camper's workbook, 63A471, \$.40

GOD SPEAKS TO ME

By Ernest E. Klein. A guide for the counselor. Resources for building a 10-day camping program: nature and study, cook-out, Bible study, rainy day activities, worship suggestions. 63A518, \$1.75

Camper's workbook, 63A519, \$.35

Need help with your church camp? Do you want to make it an unforgettable experience for each child? Do you want to develop an awareness of God in nature and make every camp hour lead toward greater Christian fellowship? Then, we at Christian Board have just the materials to help you. Our camping materials are educationally sound and expertly planned by teachers and counselors. All angles of Christian camping are covered: pre-planning, organization, curriculum, spiritual and physical welfare.

LET'S GO EXPLORING

By Leo Rippy. A guide for leaders on equipment, preparation and safety for hikes, bird walks, trips, etc. 75A402, \$.60

LET'S PLAY

By LaDonna Bagardus. Quiet and active games, dramatics, fun with rhythm, helpful chapters on equipment. 75A401, \$.70

LET'S TEACH THROUGH GROUP RELATIONS

By Dorothy Webber Caton. How outdoor person-to-person relationships make for Christian growth of primary and junior boys and girls. 75A439, \$.80

LET'S USE OUTDOOR OPPORTUNITIES FOR WORSHIP

By Barbara Peek Poppe. Using the outdoors in guiding understanding of worship. 75A471, \$.70

CHURCH CAMPING FOR JUNIOR HIGHS

ACPA manual. A new, fresh approach to camping for this age group. 10C768, \$1.50

PLANNING THE CHURCH CAMP FOR JUNIORS

By LaDonna Bogardus. Selecting and preparing leaders, arranging and caring for site and equipment, administration, activities, etc. 63A262, \$1.00

THE JUNIOR BOOK OF CAMPING AND WOODCRAFT

By Bernard S. Mason. With this book, even the most elementary of campers can learn to cut wood, make up a bed roll, pitch a tent, other essentials. 63A494, \$4.50

YOUR OWN BOOK OF CAMP CRAFT

By Catherine T. Hammett. Handy pocketbook guide to the where, why and how of camping and hundreds of camping skills and crafts. 63A333N, \$.35

CHRISTIAN BOARD OF PUBLICATION

Box 179, St. Louis 66, Mo.

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters

Letters of Appreciation

Editor, *The Christian*:

We were one of the many churches that took part in the Chain of Prayer recently engaged in by our Brotherhood. It was most helpful. And we do appreciate the publicity *The Christian* gave the affair. It gave our people a sense of lift to read their name as one in the list.—C. R. PRITCHARD, *Highland, Kan.*

Editor, *The Christian*:

I am writing this note to express my appreciation and the appreciation of this church for the publicity you gave in *The Christian* to the Chain of Prayer.

Your publicity in *The Christian* made us feel a part of something larger than our own local church, and added to the value of the Chain of Prayer.—ROBERT R. PORTER, *Topeka, Kan.*

Editor, *The Christian*:

I have been most gratified to note the list of churches across the country who have participated in the Prayer Chain. It is good also to note the publicity you have given to this project.

More than 100 people participated in the 41-hour Prayer Vigil we observed here. During this time they read through the complete New Testament, each one being assigned a specific passage of scripture, together with his stated time.—GEORGE I. MYERS, *Springfield, Mo.*

Editor, *The Christian*:

It is my impression that the 1961 "Chain of Prayer" was much more effective this year than previously.

Our Park Hill Church feels greatly indebted to you in your generous space used in *The Christian*.—IRA A. KIRK, *North Little Rock, Ark.*

Editor, *The Christian*:

I have just written a letter to Donald Salmon expressing appreciation for his leadership in the Chain of Prayer and wanted also to express appreciation of the publicity which appeared in *The Christian*. Our 24-hour prayer vigil was very meaningful to our church and I have suggested to Mr. Salmon that we use increased publicity to secure a larger number of our churches in

this program.—CARROLL FAIRBANKS, *Vancouver, Wash.*

Editor, *The Christian*:

The "Chain of Prayer" listing was a real boost to the work of our Church.

I trust that you will be able to continue this good work in the years to come.—ROBERT L. SCHOCK, *Chicago, Ill.*

Editor, *The Christian*:

Just a note to express my appreciation for the coverage given the Chain of Prayer this year via *The Christian*. Of course of delight to myself and my people was the notation of our participation.—JOHN W. SMITH, *McAllen, Texas.*

Editor, *The Christian*:

Before any of us go too far in relaxing after Easter and let it get too far from our minds we should express to you our appreciation for the way in which you helped to support the "New Year's to Easter Chain of Prayer" for 1961.

Our congregation has participated in this prayer vigil for five years in succession now, and it has always been a very significant thing for our members.—L. PAUL BROCK, *Newburgh, Ind.*

Editor, *The Christian*:

I began serving as pastor of the Memorial Christian Church in Paris, Texas, on January 1, 1961. We observed the "Chain of Prayer" program, and our people responded to the idea very favorably.

We especially appreciate the ample space given to this project in *The Christian*.—H. M. REDFORD, *Paris, Texas.*

Editor, *The Christian*:

On behalf of our congregation and others which received recognition of their participation in the Chain of Prayer, thank you. We know that you would not have had trouble finding material to fill the space, yet the listing of participating churches was newsworthy for its value in showing the extent of participation in a still relatively new Brotherhood-wide program. Beyond this there was high interest value to check the list each week to see what friends would be observing

the Day of Prayer.—LESTER A. RINGHAM, *Gibson City, Ill.*

Editor, *The Christian*:

"The Chain of Prayer" which we have been engaging in for a number of years is of tremendous value to us. Since it has become Brotherhoodwide, it is of great interest to know which churches are participating at various times. This could only be done through the courtesy of your paper. I just want to express my own appreciation that you publish that list of church participating in it each week.—H. T. WOOD, *Memphis, Tenn.*

Editor, *The Christian*:

I feel it has been very generous of *The Christian* to provide space for the list of churches participating in the Chain of Prayer from New Year's Day until Easter. It has been interesting to note that many of our people have observed that column with great interest. I think, without exception, that all who have shared in the Chain of Prayer in our church have watched that list from week to week and I think it will have great value in enlarging the number that share in this experience another year.—DAVID W. NUTTING, *Lebanon, Ore.*

Editor, *The Christian*:

This is a very short note, but I did want to express my personal appreciation and the gratitude of our church for the fine listing of the Chain of Prayer experiences. I had several letters from other churches who shared in this experience, and I was able to write to several of my friends because of your listing of the days accepted by the churches of our brotherhood.—CLINTON B. MEININGER, *Jefferson, Iowa.*

EDITOR'S NOTE: Additional letters of appreciation have been received from William J. Winslow, Jr., minister of the Christian Church, Ames, Okla.; Carlyle J. Smith, minister of First Church, Washington, Ia.; Richard E. Brown, minister of First Church, Fresno, Calif.; Kenneth M. Hay, minister, Lakeview Church, Dallas, Texas; Jack A. Oliver, minister, First Church, Cedar Rapids, Iowa; H. Lionel Rogers, minister, Church of Christ (Disciples), Winnipeg, Manitoba, Canada; and Frank Betzer, minister, First Church, Coon Rapids, Iowa.

THE NEW CHRISTIAN DISCIPLESHIP SERIES FOR ADULT CLASSES

Beginning January 1, 1962, a new Adult Discipleship Series will be ready for use. We believe these courses will be a great influence in behalf of adult Christian education. Until adults in our churches become better informed about their faith, they can hardly be expected to be dedicated followers of the Christian way or fully committed to the Christian gospel.

The Christian Discipleship Series is designed to help adults in the church develop a firm foundation in all aspects of Christian life and encourage them to commit themselves to the total task of the church and its mission in this Decade of Decision.

The curriculum has been developed by outstanding Disciples of Christ ministers and educators. It will present a challenge to your church, but it will be a challenge that will be rewarding in the end.

Six basic courses, of about six months' duration each, will treat areas in which Christian adults must grow as intelligent, informed disciples. For each course, a Reading Book will be provided for each member of the group and a Guidebook for each leader.

A complete prospectus on these six courses is available. It contains guidance on setting up study groups, information about the brotherhood leaders who wrote them, suggestions on where and how to use them. Also in most states there will be leadership training assistance.

Every adult should be challenged to read and study the six basic courses during the Decade of Decision. Make sure that these courses are available to:

- † Sunday Church School Classes
- † Special Study Groups
- † New Members
- † Church Library
- † Home Library

Begin now to enroll your classes for this New Adult Discipleship Series. For further information write to your State Director of Religious Education or to . . .

COURSES

Introductory Course—ready for use January 1, 1962

Christian Learning for Christian Living

To help adults develop a better understanding of what is involved in a learning experience, this three-month course provides study and practice in techniques of learning.

Basic Course #1

Ready for use April 1, 1962

The Church—What and Why

by Dwight E. Stevenson

Basic Course #2

Ready for use October 1, 1962

Christian Faith and Experience

by Walter W. Sikes

Basic Course #3

Ready for use April 1, 1963

Being Christian in Our Time

By Harold L. Lunger

Basic Course #4

Ready for use October 1, 1963

Living the Word

by D. Glenn Rose

Basic Course #5

Ready for use April 1, 1964

The World Christians Live In

by Joseph M. Smith

Basic Course #6

Ready for use October 1, 1964

Christian Family Life

by Charles F. Kemp

CHRISTIAN BOARD OF PUBLICATION
Box 179, St. Louis 66, Missouri



a chat with Chet

Chester A. Sillars

QUESTION: I think the only thing we Disciples have to hold us together is fellowship. We have neither dynamic purpose, nor program, nor leadership. Don't you agree?

ANSWER: Better than I could do it myself, you have expressed just what I feel on "blue days." I am human enough to have those days when all the world ignores me. Fortunately my faith comes to my rescue and pulls me out of my "slough of despond," and sets me humbly to work. There must be others like us.

You say, "We have no dynamic purpose." I don't think you meant to use that word dynamic. Bertrand Russell in *The ABC of Relativity*, scolds us for using this in a popular sense meaning forceful. Actually it is a scientific term that does not mean that at all.

As you think it over, I am sure you want to admit that in "The Great Commission" we have a vital purpose. It is the basic core of all of our work. No communion has anything more forceful than this. Has it?

You say, "we have no program." On second thought you didn't mean to say this. Recently, I heard Willard Wickizer say, "We Disciples are way out in front of every other major communion in this country in program planning." I would believe him anyway but my own experiences bear this out.

Have you studied the 24 man-

uals in the Decade of Decision packet? Do you have a thorough knowledge of the eight functional church manuals? We have a great program for training churchmen.

Ask the Christian Board of Publication to send you a free copy of, "The Whole Picture." You will discover that our Sunday church schools have a comprehensive program for all ages. We have a wealth of program aids for teacher training and workers' conferences. We find an abundance of materials for CWF, CMF, CYF, and Chi Rho fellowships.

Bethany Press is giving us a wide range of books of concern to Disciples. The series on our history is outstanding and adaptable for programs in the local church. The program of church libraries is meeting with notable success.

You question our leadership. For 25 years I have been in touch with our leaders. I am now in constant communication with our national leaders. We do not always agree. After all they can make mistakes. (So can I without even trying.) Yet, I want to say that we can be rightfully proud of them. I am willing to match them against the national leadership of any communion.

The presidents and faculties of our colleges and seminaries are among the best in the nation.

Modestly excluding myself, I can say that our area and state staffs are made up of persons of devotion and ability.

Christian Church ministers are doing some of the best preaching and pastoral work of our generation.

On every hand we find that our Christian Church laymen are doing outstanding work. The election of J. Irwin Miller, as the first layman to be president of the National Council of Churches is an example of this leadership. The list is long.

You say, "The only thing we have to hold us together is fellowship." This is a wonderful statement. Christ is the Head of the Church and the Center of our fellowship. This helps our fellowship to be One in him in spite of our differences. Permit me to close with a commercial. *The Christian* and its staff is a rich part of this Christian Fellowship. Don't you agree?

Church Chuckles by CARTWRIGHT



"I have a 'trade-last' for you from my psychiatrist. He says your sermons induce a harmless flight from reality that might be of temporary benefit in treating my anxiety neuroses!"

